6.

JACOBS VOW.

A

SERMON

PREACHED BEFORE

HIS MAJESTY, AND THE

PRINCE His Highneſſe, at S^t. *Maries*

in OXFORD.

The tenth of May, 1644. being the day of Publique Faſt.

By THOMAS FULLER B. D.

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[10]

The Text.

Gen. chap. 28. verſ. 20,21,22.

20. *Then* Iacob *vowed a Vow, ſaying, If God will be with me, and will keepe mee in this way that I goe, and will give me bread to eat, and raiment to put on.*

21. *So that I come againe to my fathers houſe in peace, then ſhall the Lord be my God.*

22. *And this Stone, which I have ſet vp as a Pillar, ſhall be Gods houſe: and of all that thou ſhalt give mee, I will ſurely give the Tenth unto thee.*

IACOBS VOVV.

WHICH words are the Vowe of that holy Patriarke *Iacob*, who being mortally hated of his brother *Esau*, for deceiuing him (as he tearmed it) both of his Birth-right, and of his Blessing, was forced to flie for his life: And by the aduise of his Mother, with the expresse consent, and commandement of his Father in the first verse of this chapter, hee trauailed towards *Padan-Aran* vnto his vnckle *Laban* for succour; in hope there not onely to haue his life secured frō his brothers rage; but also to be prouided of a Wife, amongst his owne kindred, which might be a helper, and comforter vnto him: yet he went not forth like a Woer, nor like either his father *Isaacs* sonne, or his grandfather: *Abrahams* seruant, with Camels, and Men, Gen. 24.

and Iewels, and other prouiſion for ſuch a iourney, (for then perhappes hee had neuer made this Vowe,) but hee went all alone like a poore Pilgrime, with his ſtaffe in his hand, and ſo came wearie, and late (the Sunne being downe) vnto a certaine place, neere vnto *Haran*, where he tooke vp his lodging for that night: and as Saint *Chryſoſtome* ſaith, *Ibi dormiuit, vbi nox eum comprehendit*, He ſlept there where he was benighted, not in any towne or houſe, or tent, but *Sub dio*, making the earth his bed, heauen his canopie, and a ſtone (which hee found in that place) the pillow whereupon he repoſed his head: and yet hauing a wearied bodie, and a quiet conſcience (which are two good Engines, to draw on ſleepe) he ſlept as ſoundly vpon that hard pillow, as if hee had lien vpon a bed of Downe: And in his ſleepe he dreamed of a certaine Ladder reaching vp from earth to heauen, vpon which the Angels of God aſcended, and deſcended, and the Lord himſelfe ſtood at the toppe of the Ladder; who made vnto him a large, and a moſt gracious foure-fold promiſe, in the 13. 14. and 15. verſes. 1. That he would giue vnto him and his ſeed, that land vpon which he then ſlept. 2. That hee would multiply his ſeede as the duſt of the earth. 3. That in his ſeed, all the Nations of the earth ſhould be Bleſſed; And laſtly, that he would be with him, and keepe him whitherſoeuer hee went, and bring him againe vnto that land, and not to forſake him vntill he had performed all, that he had promiſed vnto him.

Homil. 54. in Gen.

When

When *Iacob* awoke out of his ſleepe, and perceiued that the Lord was in that place, and he not aware of it, and that that place was no other, but the *houſe of God, and gate of heauen*, verſe 17. he was ſtricken with feare and reuerence, as euery one ought to bee, that commeth within the gate of Gods houſe, and tooke the ſtone that lay vnder his head, and ſet it vp for a pillar, and powred oyle vpon the top of it, and called the name of that place *Bethel*, that is, *the houſe of God.*

And entring into a ſerious conſideration of this gracious Promiſe, which farre exceeded all that hee could either aske, or thinke, hee did not through vnbeliefe make any doubt of the performance thereof; but certainely believing that it ſhould be accompliſhed in due time, like a thankefull Pilgrime, or a man euen ouer-ioyed with vnexpected, but yet aſſured hopes; he began to ſtudie with himſelfe, what hee ſhould render vnto the Lord, for all theſe benefits promiſed vnto him; and not finding any better meanes to expreſſe his thankefulneſſe, he vowed a Vow in my Text, ſaying, *If God will be with me, &c.*

Of which Vow there be two parts. The firſt is, *Petitio*, a Requeſt, which he deſired of God; The ſecond is, *Promiſsio*, a dutie, which he promiſed to performe to God.

The *Petition* in theſe words, *If God will be with me, and will keepe me in this way that I goe, and will giue me bread to eat, and raiment to put on, ſo that I come againe to my fathers houſe in peace*; The dutie

which hee promiſeth to performe in liew of this benefit is three-fold. 1. *That the Lord ſhall be his God.* 2. *That the ſtone which he had ſet vp for a pillar, ſhould be Gods houſe.* 3. *That of all that God ſhould giue him, he would giue vnto God the Tenth.* Of which points in order as they lie in the Text.

And firſt of the Petition, or requeſt, which (as you ſee) is very moderate, and reaſonable: for whereas God had promiſed vnto *Iacob* foure things; *Iacob* doth not deſire all, nor halfe, nor the thirde part of that which was promiſed, but contenteth himſelfe with the laſt, and leaſt of all thoſe foure things, and deſireth nothing, but only neceſſaries for the preſent; not *Quailes*, or *Manna* for delight; but onely bread for neceſſitie, that is neceſſarie food: not purple and fine linnen for pompe; but onely raiment to put on, that is, neceſſarie cloathes: not the attendance of many ſeruants; but onely the protection, and bleſſing of God, without which, neither his food, nor raiment, nor any thing els could doe him good, nor himſelfe, either be well, or be.

But what is the reaſon why *Iſaac*, who was exceeding rich, ſent foorth his ſonne *Iacob* (who by Gods prouidence was now lately made his Heire) ſo exceeding poore, that he is faine to petition for foode and raiment, whereas *Abraham* his father, ſent foorth his very ſeruant vpon the like iourney richly furniſhed, and ſumptuouſly attended? Was *Abrahams* ſeruant better then *Iſaacs* ſonne?

Aug. Ser. de tẽ. ſer. 79. Gre. mor. lib. 5. cap. 21. To omit the diuers Allegories which Saint *Auguſtine*, and *Gregorie* haue obſerued vpon this paſ-

ſage,

iage, the reaſons, as *Theodoret* and others haue well ſummed them vp, might be theſe.

1 *Vt fratris conatus melius declinaret*, that going poorely, and priuately, his brother *Eſau* might not ſo eaſily miſſe him, nor know which way to purſue after him.

2. That this miſerie might mooue his brother to compaſſion, and reconciliation.

3. *Vt animus eſſet reuertendi*, that carrying no wealth with him to maintaine, or detaine him abroad, he might haue the more mind to returne vnto his father home againe.

4. And laſtly, that hee might haue the better experience of Gods mercie, as indeede he had, for which hee returned thankes vnto God at his returne in the 32. chap.

Iacobs pouertie may teach vs, that although worldly proſperitie be the good bleſſing of God, wherewith he often enricheth his owne children: yet hee euer, at one time or other, chaſteneth thoſe, whom he loueth, and traineth them vp in his ſchoole of affliction, and nurtureth them with his *Ferula* of wants and croſſes. *Virga tua & baculus tuus*, ſaith the Pſalmiſt &c. they muſt as well be humbled, and inſtructed with his rod of correction, as ſupported with his ſtaffe of comfort. *Abraham* and *Iſaac*, *Iob*, and *Dauid*, and *Iacob* alſo in my Text, after his returne from *Padan-Aran*, were all rich, and our Lord himſelfe was Lord of all, and yet none of them wanted either their wants or croſſes. And the children of *Iſrael*, Gods owne people were not onely pinched with wants Pſal. 23. 4.

Ios.13.13. in the wildernesse; but were pricked with thornes in their eyes, and goades in their sides, euen in the land of Promise.

Whence wee may learne, that *Aduersitie* is the blessing of God vpon his Children, as well as *Prosperitie*. *Res prospera donum est consolantis, res aduersa donū est admonentis Dei*, saith S. Augustine, *Prosperitie is the gift of God comforting, Aduersitie the gift of God admonishing: Prosperity* may bee the more pleasant, but *Aduersitie* many times is the more profitable: which made *Dauid* out of his own ex-
Psal.119.71. perience ingeniously confesse, that it was good for him, that hee had beene afflicted. And so it is good for vs all to be afflicted sometimes, els we should forget both God, and our selues, and bee too much wedded to this world, and say with
Mat.17.4. Saint *Peter*, *Bonum est esse hic*, and begin to build such Tabernacles here vpon earth, as would hinder vs from our euerlasting Tabernacles of blisse in heauen. And thus much of *Iacobs* pouertie and want.

But now being in so great want as hee was at this time, why doth he preferre so poore a Petition vnto God, who is so rich in mercie? And whereas God had now lately appeared vnto him here in *Bethel*, and promised the whole land of *Canaan* to him, and his, why doth hee desire so poore a pittance, as food and raiment, which would onely keepe life and soule together? the very foules of the aire are furnished with these.

And yet *Iacob* desires no more, to teach vs, how moderate wee should be in the desire of earthly things.

things. We may and ought to be euen couetous of things ſpirituall, and heauenly; ſo ſaith the Apoſtle: *Couet after the beſt gifts:* but of temporall, and earthly things we may not be couetous, more then is neceſſary for our callings & eſtates: becauſe as our Sauiour teacheth, *A mans life doth not conſiſt in the abundance of the things which hee poſſeſſeth.* Therefore the Apoſtles rule is, that hauing but διατροφὰς καὶ σκεπάσματα onely *food* and *raiment*, wee muſt be content therewith: for *Victus, & veſtitus ſunt diuitiæ Chriſtianorum*, ſaith Hierome: *food and raiment are the riches of Chriſtians*: and our patterne of Prayer doth warrant vs, to petition onely for our daily bread, that is, as it is excellently expounded in that *Royall Meditation vpon the Lords Prayer*, onely for ſuch temporall things, as are neceſſary for our *Eſſe*, or at fartheſt, for our *Bene eſſe*. And they that cannot be content with theſe, but with the Horſe-leaches daughters, ſtill cry, *Giue, Giue*; and will needes be rich, fall into temptation, and a ſnare, and into many fooliſh, and hurtfull luſts, which drowne the ſoule in perdition, and deſtruction, 1. *Tim. 6. Iacob* hauing once ſeene God in *Bethel*, and ſet his heart vpon him, who is the true treaſure, neither admired, nor much deſired (more then was neceſſary) this worldly traſh.

1.Cor. 12.31.

Luke 12.15.

1.Tim.6.8.

Written by the kings Maieſtie.

Where wee may ſee, that howſoeuer worldlings doe not onely admire, but euen adore riches, and honours, and earthly pleaſures, as their ſole trinitie, yet the Children of God, knowing that earthly honors, and riches are but ſhadowes

of heauenly, and the pleaſures of ſinne, not ſo much as ſhadowes of heauenly pleaſures: vſe theſe things, when God giueth them; but neither abuſe nor admire the ſame. And why ſhould men admire ſhadowes, painted fires, which flame, but warme not? and may fitly be compared vnto Glo-wormes, or peices of rotten-wood, which in a darke night ſhine like ſtars, but when the Sunne ariſeth, and ſheweth what they are, the one appeareth to be a poore worme, the other nothing but a rotten ſticke: So theſe glorious outward things, ſhine like Starres in the eyes of the Children of darkeneſſe: but the Children of light, whoſe eyes are purged from thoſe skales of darkneſſe, doe plainely ſee, that in regard of true content, they be *Vanitas vaniſsima*, wormes, & ſtickes, before which *Solomon* incomparably preferred wiſedome; and *Agur* in the *Prouerbs* of *Solomon*, prayed expreſſely againſt riches in the thirtieth Chapter, aſwell as pouertie. *Mendicitatem, & diuitias ne dederis mihi: Giue me neither pouertie, nor riches, but feed me with food conuenient for me.* And this is the reaſon, why *Iacob* in my Text, petitions neither for riches, nor honour, nor any other outward thing, but onely for bread to eat, and cloathes to put on.

1. Kings 3. 9.

And yet one thing more is to be obſerued in *Iacobs* Petition, out of theſe words of my Text, where he ſaith, *If God will be with me, and keepe me in this way, that I goe, and bring me againe to my fathers houſe in peace*; wherein beſides foode, and raiment, you ſee hee deſireth the protection, and bleſſing

blessing of God in his whole iourney going out, and comming in: without which, neither his bread could nourish, nor his cloathes keepe him warme, nor any thing else doe him good. For *Man doth not liue by bread onely, but by euery word which proceedeth out of the mouth of God*, that is, the blessing of God vpon bread: For as in Phisicke, a diseased man is prescribed to boile certaine medicinable hearbes in running water, and then to drinke a quantity of that water, and so is cured of his disease: and yet wee know, that it is not the water, but the decoction, or infusion which cureth the Patient: so it is not the bread that nourisheth, nor the abundance of outward things, which enricheth, or contenteth, but the infusion of Gods blessing, which is the staffe of bread; without which a man may starue for hunger, with bread in his mouth, and die like the children of *Israel* with the flesh of Quailes in their teeth. Mat.4.4. Leuit.26.26. Ezek.4.16. Psal.78.31.

Whereas on the contrary, *Daniel* feeding vpon bare pulse, strengthened by the blessing of God, which is the staffe of bread, and of all other nourishment, was fatter, and fairer, then they that were fed with the Kings diet: For it is the blessing of God, that maketh rich: and a little, that the righteous hath, is better then the great reuenewes of the vngodly. And wee may obserue in our owne experience, many a man, who with a dinner of greene hearbes, as *Solomon* speaketh, that is short diet, course clothes, hard lodging, and a poore estate, looketh fatter, liueth Dan.1.15. Pro 10.22. Pro.16.8. Pro.15.87.

merrier, sleepeth sweetlier, enioyeth more hearts ease, and true content, and in trueth liueth better then others that weare a chaine of golde. And therfore wisely did *Iacob* desire nothing but food, and raiment, and Gods blessing vpon them, which hee knew would serue his turne. And thus much of the Petition, or Request which *Iacob* desired of God.

Now I come to the duties, which he promiseth to performe to God, in the next words, *Then shall the Lord be my God, &c.* wherein *Iacob*, who was
Gen. 32. afterward surnamed *Israel*, hauing receiued but euen the promise of a benefit, presently voweth the performance of a duetie, to teach all true *Israelites*, that *Beneficium postulat officium*: and that the thankefulnesse of the receiuer, ought to answere vnto the benefit of the bestower, as the Eccho answereth to the voice: wee doe no sooner receiue the one, but we are immediatly bound to returne
Psal. 116. the other. So doth *Dauid*, *Thou hast deliuered my soule from death, mine eyes from teares, and my feet from falling*, There is the benefite receiued; and then it followeth in the very next words, *I will*
Verse 9. *walke before the Lord in the land of the liuing*, there is the duetie returned: So likewise in my Text, *If God will be with me, and giue me bread to eate, and cloathes to put on*, there is the benefit petitioned for, and promise, *Then shall the Lord be my God, &c.* there is the returne of a duetie vowed.

Now wee all haue receiued the same or the like benefits, both spirituall and temporall, whereby we are all bound vnto the like thankefulnesse; but where

where is the performance of the ſame, or the like duties? We owe as much, or more vnto God for his benefits, then *Iacob* did, but who voweth, or paieth vnto him the like duties, that *Iacob* did? What heart can thinke, or what tongue can expreſſe our infinite obligations? Firſt for ſpirituall fauours: Infinitely are we bound vnto God for our Creation: more then infinitely (if more might be) for our Redemption, and our effectuall Calling vnto the participation thereof. What ſhall we then render vnto the Lord, for all theſe benefits done vnto vs? *Totum me debeo*, ſaith S. Bernard, *pro me facto: quid igitur rependam pro me redempto? I owe euery whit of my ſelfe* (vnto God) *for my Creation, what ſhall I then render vnto him for my Redemption?*

And Saint *Ambroſe* ſaith, *Nihil eſt quod dignum referre poſſumus pro ſuſcepta carne Mariæ, quid pro cruce obita, quid pro verberibus, & ſepultura reddamus? We are not able to be ſufficiently thankefull for taking our fleſh of the* (Virgin) *Marie, what ſhall wee then returne vnto him for his ſuffering vpon the Croſſe, for his ſtripes, for his buriall?* *Ambr. ſuper Luc. ſer. 5.*

And as for temporall benefits, we are farre before *Iacob*; he wandred vp and downe the world like a poore Pilgrime, with his ſtaffe in his hand: he kept ſheepe, and was parched with the heat of the day, and frozen with the cold of the night; and in my Text, the bare earth was his bedde, a hard ſtone his pillow; he had nothing, he deſired nothing, but onely bread to eate, and cloathes to put on, and the protection and bleſſing of God

vpon him in his iourney, and yet hee, euen for these vowed a Vow vnto God. Wee sit vnder our owne Vines, and our owne Fig-trees in peace and rest, *We lie vpon beds of Iuorie, and stretch our selues vpon our couches; we are clad in purple and fine linnen, and fare delicately euery day; we eat calues out of the stalles, and lambes out of the flockes; wee drinke wine in bowles, and annoint our selues with costly ointments, and inuent instruments of Musicke* (like Dauid.) *But who is either sorrie for the affliction of* Ioseph, the extreame miseries of our Brethren in neighbour-Countries, or who is sensible of our owne great prosperitie, and our incomparable happinesse, or who for all this voweth one Vow to God?

Amos 6.4, 5, 6.

When our Sauiour CHRIST had cleansed ten Leapers, there was but one found amongst all those ten, & he a stranger too, that returned to giue God thanks. I feare there is scarsely one of an hundred amongst vs, that is but euen so thankefull vnto God for all his benefits, as that stranger was onely for his cleansing.

Luke 17.17.

When this good Patriarke *Iacob* returned rich from *Padan-Aran* in the 32. chapter of this booke, he neither forgate what he was then, nor what he had beene before: and therefore in a thankefull remembrance of Gods great mercies towards him, he payed one part of this Vow in that place, and worshipped God, saying, *O Lord, I am not worthy of the least of all thy mercies: for with my staffe I passed ouer this Iordan, and now I am become two bands.*

Gen. 32.10.

Many

Many a one there be in this honourable Court, who haue paſſed ouer, not the riuer of *Iordan*, but the riuer of *Trent*, or *Thames*, or *Seuerne* with their ſtaues in their hands, that is, poore eſtates in compariſon, and haue beene deliuered from many dangers, and are now euen laden with riches and honours; And yet I doubt there bee not manie, that for all this, haue vowed with *Iacob*, to haue the Lord for their God, or to build him an Houſe, or to pay him the Tenth of all that he hath giuen them.

One Religious Vow, you ſee weekely payed in this place by our royall *Iacob*, I meane our Tueſdayes Exerciſe; which was deuoutly vowed, vpon as iuſt an occaſion, as euer Vow was made. And hitherto (God be thanked) it hath beene religiouſly performed. God grant that this our *Iacob* may long, and long liue a happie King of this happie Iſland, euen as long (if it bee his will) as the olde Patriarke *Iacob* did, to pay this tribute, and the reſt of his Vowes vnto the King of Kings. And can wee that are his ſeruants, haue a better patterne to imitate, then the Religious example of ſo Royall a Maſter? therefore I will conclude this point, with that zealous exhortation of another King, *Pſal.* 76. 11. *Vouete & reddite Domino Deo veſtro. Vow vnto the Lord your God, and keepe it, all yee that are round about him: bring preſents vnto him that ought to be feared.* And thus much of the generall of *Iacobs* Vow.

Now I come to the particular duties vowed; and they are three. Firſt, that the Lord ſhould

be his God, that is, that hee would worſhip the true God, and no other. Secondly, that the ſtone which hee had ſet vp for a pillar, ſhould be Gods houſe: that is, he would dedicate that place vnto the publique worſhip of God. Thirdly, for the maintenance of both theſe, he would giue the Tenth of all that hee had. All which were neceſſary duties, and euery one of them hath a neceſſary relation, and dependance vpon other; For if God muſt be worſhipped, then muſt hee haue a place to be worſhipped in, which is here called an Houſe, and our SAVIOVR ſaith, ſhall of all nations bee called the Houſe of Prayer; And if a Houſe of Prayer, then a maintenance for that Houſe, and them that ſhall ſay Prayers in it. Of theſe in order, and firſt of the firſt.

Mar. 11. 17.

Then ſhall the Lord be my God.

To haue the LORD for our GOD, is the very ſumme of the firſt Commandement, the meaning whereof, as all Interpreters expound it, is to loue God aboue all, to make him our treaſure, and infinitely to preferre him, and his Seruice before our ſelues, and all other things in the world. A duetie whereunto euery man is bound, as well as *Iacob*, and euery man that is not an *Atheiſt*, will confeſſe, and profeſſe as much: But how they performe this dutie, or either loue, or preferre God aboue all, who ſo farre preferre themſelues, their honours, pleaſures and profits vnto Gods Seruice, that they ſpend more houres of time, and pounds of money vpon the one, then minutes, or pence vpon the other; and beſtow more coſt euen

vpon

vpon points and ſhooe-ſtrings in one day, then vpon the worſhipping of God in a whole yeere, iudge ye. *Aures omnium pulſo, conſcientias ſingulorum conuenio*, as Saint *Auguſtine* ſpeaketh. If the Lord be their God, where is his feare? where is his loue? where is his honour? there goeth more to this, then the hearing of a Sermon once, or twiſe a weeke; eſpecially as it is vſually heard, which is ſcarce worth the name of a hearing: and *Iacob* meant more then ſo in my Text. For to haue the Lord for our God, is to loue him aboue all, as I ſaid before, and to ſerue him *Semper, & ad ſemper*, with an vniuerſall obedience, both in regard of time and place, and with *Dauid* to haue reſpect, not vnto ſome one, or two; but vnto all his Commandements. They which ſerue God on the Sundaies, but not on the weeke-dayes; in the Church, not in their Chambers, Cloſets, Callings, and whole courſe of life; and that, not for praiſe, profit, pleaſing of men, or cuſtome; but out of a good and honeſt heart, and a conſcience of their duties, doe not performe this part of *Iacobs* Vow, to haue the Lord for their God. And thus much of the firſt dutie. Pſal. 119. 6.

The ſecond followeth in the next words, *And this ſtone, which I haue ſet vp for a pillar, ſhalbe Gods Houſe.* A dutie neceſſarily depending vpon the former; for if God muſt be worſhipped, then muſt he haue a place to be worſhipped in, here called an Houſe.

Now ſome thinke, that this place where *Iacob* ſlept, and ſet vp this Pillar, was *Mount Moria*, and

that he called it *Bethel*, or the Houſe of God, Prophetically by a *Prolepſis*, becauſe the Temple ſhould afterwards bee built there: yet there may be two other reaſons, why *Iacob* calleth this pillar Gods Houſe, as before he called the very place *Bethel*.

1. Becauſe God had manifeſted his preſence here, in an extraordinary manner, as he did afterwards both in the wandring tabernacle, and in the fixed Temple, where he was, therefore ſaid to dwell, as in an Houſe. 1. King. 8. 13.

2. Becauſe *Iacob* conſecrated this place vnto the Seruice of God, and *chap.* 35. *and* 14. *verſe*, ſet vp an Altar for his worſhip in ſtead of this Pillar, and (as may probably be thought) would haue built a Houſe for Prayer, and ſacrificed in this place, if himſelfe, and the Church had beene then ſetled here, and had opportunitie, and meanes to haue done it. But being a Pilgrime, and in his iourney, he did what he could for the preſent, he anointed a Pillar, erected an Altar for Sacrifice, and dedicated a place for an Houſe of Prayer; whereby we may ſee what great care this holy Patriarke had of the place of Gods worſhip: his firſt care was for the worſhip it ſelfe, which hee vowed in the former words: his next care is of the place of his worſhip, in theſe words.

To teach vs, that as our firſt care ſhould be of the worſhip of God: ſo our ſecond care ſhould be of the place of his worſhip. The obiect of our firſt loue, muſt be God himſelfe: the obiect of our ſecond loue, muſt be the Houſe of God. *O Lord, I haue*

haue loued the habitation of thy house, and the place where thine honour dwelleth, (saith *Dauid*) *Psalme* 26.8. *Thy seruants take pleasure in her stones, and fauour the very dust thereof.* Psal. 102. 14. And Psal. 84. 10. *One day in thy Courts, is better then a thousand. I had rather be a doore-keeper in the house of my God, then to dwell in the tents of wickednesse*: And he rendreth the reason, why he so exceedingly loued the House of God, in the very next verse: for there *the Lord is the sunne and shield, there hee will* Vers. 11. *giue grace and glorie: and no good thing will he withhold from them that liue a godly life.* God is in all places by a generall prouidence, but hee dwelleth in his house by a speciall presence. Hee distilleth the droppes of his mercie vpon euery part of the earth, but hee powreth it downe vpon that holy ground, which is dedicate to his Seruice. There, he shineth like the Sunne: there, hee defendeth like a shield: hee filled the Temple at *Ierusalem* with his glorie: hee made many gracious promises to them that praied therein, or towards it, and still *where two or three are gathered together in his* Mat. 18. 20. *Name, hee will be in the middest amongst them:* and no good thing will he with-hold from them, that worship him in the beautie of holinesse, and wait for his *louing kindnesse in the middest of his* Psal. 48. 9. *Temple.*

Priuate Conuenticles are not to be compared with the publique Assemblies of the Church, that is both the throne of Gods glorie, and his Mercie-seat.

Which euer so inflamed the holy men of God

in former ages with the zeale of his Houſe, that they ſpared neither coſt, nor paines, nor euer affected any thing ſo much, as the building and beautifying thereof. *I will not ſuffer mine eyes to ſleepe, nor my eye-lids to ſlumber* (ſaith *Dauid*,) *vntill I find out a place for the Lord, an habitation for the mightie God of Iacob.* Pſal. 132. The good Centurion in the Goſpel builded a Synagogue at his owne charges. Great *Conſtantine*, that mirrour of deuotion, bare twelue baskets of earth vpon his owne ſhoulders towards the founding of a Church. And when that noble Captaine *Terentius* had done ſuch ſeruice in *Armenia*, that the Emperour *Valens* bade him aske whatſoeuer hee would, for a reward of his ſeruice, his onely ſuite (as *Theodoret* reporteth) was *vt Orthodoxis vna praberetur Eccleſia*: And when the Emperour tare his petition, and bade him aske ſomewhat els, hee ſtill perſiſted in his ſuite, and called God to record, that hee would make no other ſuit but that. And how zealous our owne forefathers haue beene in this kinde of deuotion, I need not ſpeake, the zeale of Gods Houſe did euen eate them vp: the goodly Monuments whereof, yet extant in all our Cities, and many Countey-Pariſhes (which haue ſpared vs both the labour, and charge of building Houſes vnto God) ſpeake for them. But ſome of thoſe Houſes which they haue built, and euen the faireſt of them, ſince their Buttereſſes, and Pillars (I meane their maintenance) hath beene pluckt away, begin to droope alreadie, and in time, (if it be not preuented) will moulder away, and drop downe.

Luke 7.5.

Hiſt. tripart. lib.8.cap.13.

downe: And yet who pittieth the ruines of Sion, or repaireth any one wall, or window thereof? *Will your ſelues dwell in ſieled houſes, and ſuffer the Houſes of God to lie waſte?* Shall *Pater noſter* build Churches, and *Our father* pull them downe? (as the prouerbe is) or ſuffer them to fall? *O let not that be told in* Gath, *nor publiſhed in the ſtreetes of* Askalon, *leſt the Philiſtines reioyce, leſt the vncircumciſed triumph.* Hag. 1. 4. 2. Sam. 1. 20

Therefore to conclude this point, Seeing wee need not with *Iacob* in my Text, vow to build: let vs all out of our zeale vnto Gods Houſe, vow to beautifie, or at leaſt to keepe vp thoſe Houſes, which are built to our hands. And thus much of the ſecond duetie, which *Iacob* vowed in theſe words, *This ſtone which I haue ſet vp, &c.*

The third followeth in the laſt words, *And of all that thou ſhalt giue me, I will giue the Tenth vnto thee.* A duetie neceſſarily depending vpon the two former, as I ſaid before: For if God muſt be worſhipped, and haue an Houſe, then muſt there of neceſſitie be a maintenance: therefore *Iacob* in the third place, for a perpetuall maintenance of the worſhip, and houſe of God, and them that ſhall attend therein, voweth for himſelfe, and all the poſteritie, as well of his Faith, as Fleſh, vnto the end of the world, the paiment of Tithes; *Of all that thou ſhalt giue mee, I will ſurely giue the Tenth vnto thee.*

But what is the reaſon why *Iacob* here voweth to giue vnto God rather the Tenth then any other part of his goods? Surely howſoeuer ſome other

causes may bee alleadged, yet the true reason is, because *Iacob* knew, either by the light of Nature, or by the tradition and practise of his Ancestors, that this *quota*, the very tenth, and no other part, was, is, and for euer must be as due vnto God, as either his House, or his worship: therefore he ioyneth these three together, being all relatiues which depend one vpon another; *Se mutuo ponunt, & auferunt*, and they are all equally due vnto God: And due vnto him, not by any common right, as other things, but by a speciall proprietie, and right of reseruation: whereby Almighty God from the very Creation of the world, and donation thereof vnto the vse of men, reserued vnto himselfe, and separated from common vse, vnto his owne Seruice, some out of euery one of these fiue things, which should neuer after be alienated, or taken away without Sacriledge.

1. A forme of Diuine worship, which may neuer be giuen to any other.

2. A time for this worship, which is the Saboth day, neuer to be abrogated.

3. A place of worship, which is his House, neuer to be prophaned.

4. A Priest-hood, which may neuer bow knee vnto Baal.

5. And lastly, for the maintenance of all these, Tithes, which hee therefore calleth his owne inheritance, neuer without Sacriledge to be impropriated. *De omni substantia quam Deus homini donat, decimam partem sibi reseruauit. Of all the substance which God hath giuen vnto man, he hath reserued the*

Ambr. Ser. 34. in feria tertia post 1. Dominicam, quadrages. in vlt. edit. col.

Tenth

Tenth part vnto himſelfe. They be the very words of Saint *Ambroſe*, And S. *Auguſtine* ſaith, *Deus ſibi tantùm decimam vendicans, nobis omnia condonauit. God challenging only to himſelfe the Tenth, hath giuen all things vnto vs.* And that hee reſerued to himſelfe the tithes for this purpoſe, euen from the beginning, as well as any of the other foure things may appeare by this; That for any thing we know to the contrary, tithes were payed euen from the beginning of the world: for ſome thinke, that *Caine*, and *Abel* offered the very tithe as they were inſtructed of their father *Adam*: But howſoeuer that be, certaine it is, that there is no ſooner mention made of any Prieſt κ' τάξιν of an order fit to receiue them, then there is mention of paying of tithes vnto him. For *Abraham* the father of the Faithfull, no ſooner met with *Melchiſedec* a Prieſt of an Order, but for an example vnto all his poſteritie, euen all the Faithfull, vnto the end of the world, hee gaue him tithes of all the ſpoiles. *Gen.* 14. And gaue it him, not as an arbitrarie gift; but as a neceſſarie due vnto God: for hee ſware not to take ſo much as a Shooe-latchet of the King of *Sodoms*, And yet hee tooke the tithe, to offer, not as his, but as Gods due. And *Iacob* in my Text, amongſt other Morrall dueties (for here is nothing Ceremoniall) voweth the paying of tithes: and in the 27. of *Leuiticus*, which is the firſt place where tithes are mentioned vnder the Law, God doth not then begin to reſerue them, and to ſay, *All the tithes of the land*

Aug. de temp. Ser. 219.

ſhalbe the Lords; but claimeth them as his due of
Verſ. 30. old by ancient inheritance, ſaying, *All the tithe is the Lords, it is holy vnto the Lord*; not it ſhall be. And ſo being his owne of old, he onely aſſigneth them vnto the Leuiticall Prieſt-hood for that time. And thus you ſee them due, both before, and vnder the Law.

Now let any man ſhew, when, and where they were abrogated by the Goſpell? Not by our Sauiour CHRIST, who ſpeaketh of them twiſe, or thriſe, and ſo had iuſt occaſion to haue abrogated them, if he had had any ſuch intent; yet hee abrogateth not, but rather confirmeth them. *Matth.* 23. *Hæc oportuit facere*; Theſe things ought you to haue done. Nor by the Apoſtle, for S. *Paul* is ſo farre from abrogating, that on the contrary he both commandeth, and eſtabliſheth them, and prooueth them due. He commandeth them, *Gal.* 6.6. *Let him that is taught in the word communicate with him that teacheth*, ἐν πᾶσιν ἀγαθοῖς in all good things. Indeed he nameth not the very *Quotum*, how much they were to communicate, as taking it for graunted, that the *Galathians* themſelues knew that to be the trueth, both by the light of Nature, and by the Scriptures, and by the perpetuall practiſe of the Church, and by the practiſe of the Heathen themſelues, who vſed to offer their Tithes to their Idoles.

And 1. *Cor.* 9. hee plainely eſtabliſheth for a perpetuall ordinance the paying of Tithes: for
Verſ. 14. ſaith he, *Euen ſo hath the Lord ordained, that they which*

which preach the Goſpel, ſhould liue of the Goſpel. Euen ſo, (that is as appeareth) out of the former verſe, *As they that miniſtred about holy things in the Temple,* Verſ. 13. *liued vpon thoſe holy things, and they that waited vpon the Altar, liued of the Altar:* Euen ſo muſt the Miniſters of the Goſpel liue, vpon the ſelfe ſame maintenance. Now how liued they? Indeed the Prieſts of the Law had other emoluments, which were Ceremoniall, and temporarie: but their principall, morall, certaine, and perpetuall maintenance was out of thoſe ordinarie, and annuall Tithes, which are Gods ſtanding Inheritance; therefore of them muſt the Prieſts of the Goſpell liue; Euen ſo (ſaith the Apoſtle) hath the Lord ordained: here is no abrogation, but a ratification of this eternall ordinance.

And laſtly (which in mine opinion is the moſt impregnable place) *Heb.* 7. the Apoſtle ſtrongly prooueth, that the Tithes muſt for euer remaine due vnto God: For being to prooue the excellencie of CHRISTS Prieſt-hood, aboue the Prieſthood of *Aaron*, and *Leui*, hee prooueth it by the perpetuitie thereof: becauſe CHRIST remaineth a Prieſt for euer after the order of *Melchiſedec*: whereas the Leuiticall Prieſt-hood was alreadie ended, & to prooue the perpetuity of Chriſts Prieſt-hood, he vſeth no other *Medium*, but this perpetuall tithing, *Verſ.* 8. Here men that did receiue Tithes, that is *Leui*, who died both in regard of perſon and office: but there, that is CHRIST in *Melchiſedec* receiued them, of whom it is witneſſed,

neſſed, that hee liueth: therefore if Chriſts Prieſthood be perpetuall, then muſt his tithing be perpetuall, or els the Apoſtles argument is to no purpoſe.

And thus you ſee it prooued by theſe three places of Scripture, that theſe Tithes, which *Iacob* vowed in my Text long before the Law, are ſtill due vnto God, and his Church in the time of the Goſpell *iure Diuino*: And this hath beene both the conſtant opinion of all Antiquitie, and the perpetuall practiſe of the Church, whatſoeuer any late Hiſtorie doth report to the contrary. Therefore it is abſurde to ſay, that theſe Tithes were onely Leuiticall, and that there is now nothing but a competencie due by a Morall equitie: For how can they be only Leuiticall, which were vowed by *Iacob* in my text, and paid by *Abraham*, and by *Leui* himſelfe in the loines of *Abraham*, fiue hundred yeeres before the Leuiticall Law began. And to ſpeake of a Competencie now, is a meere conceit: For who ſhall preſume to preſcribe an vncertaine Competencie, where God himſelfe hath ſet downe a perpetuall certaintie, which hee neuer yet altered? Or why ſhould any man think, that God, who prouided a ſtanding, certaine, and liberall Maintenance for the Leuiticall Prieſthood in the time of the Law, which was leſſe honourable, ſhould leaue the Miniſtery of the Goſpell, which exceedeth in honour vnto an vncertaine and beggerly competencie: eſpecially foreknowing, and foretelling that in theſe laſt dayes

Heb. 7. 8.

Chari-

Charitie ſhould waxe cold, and men be louers of themſelues, and their pleaſures, more then louers of God, and his Church. And yet hee requireth Hoſpitality at our hands too, which he knew the worlds competency could not affoord.

Therefore it muſt needs follow for a certaine concluſion, wherewith I will end, that all true *Iacobites*, or true *Iſraelites*, which liue vnder the Goſpell, are bound to performe all *Iacobs* Vow in the time of the Goſpell, and not onely to haue the Lord for their God, and build, or at leaſt maintaine his houſes; but alſo, of all that he hath giuen them, to giue the Tenth vnto him. And therefore, as *Salomon* ſaith, *It muſt needs be a deſtruction for any man to deuoure theſe things that are ſanctified*, the vſurping, and deuouring whereof, (as I verily beleeue) hath beene the deſtruction of many Houſes amongſt vs. *Noluimus partiri cum Deo decimas*, ſaith Saint *Auguſtine*; *Modo autem totum tollitur: We would not giue our Tithes vnto God, and now all is taken from vs.* And *Malachi* ſaith, *They are curſed with a Curſe all the whole Nation of them, that robbed the Lord of Tithes and Offerings.* And *Dauid* curſeth the deuourers of theſe holy things, with the moſt bitter curſe, that euer he curſed any creature. O *my God* (ſaith he) *Doe vnto them, that ſay, Let vs take the Houſes of God into our poſſeſſion, as vnto the* Midianites, *as to* Siſera *and* Iabin, *which periſhed at* Endor, *and became as dung for the earth. Make their Nobles like Oreb, and Zeeb: yea all their Princes, as Zeba and Zalmunna:*

Serm. de tem. 219. cap. 39.

Pſal. 83.

make them like a wheele, and as the ſtubble before the wind: As the fire burneth the wood, and as the flame ſetteth the mountaine on fire; ſo perſecute them with thy tempeſt, and make them afraide with thy ſtorme, &c. God keepe all our Nobles and Princes, and People from this bitter Curſe: for the auoiding whereof, and obtaining the contrarie bleſſing, me thinkes many ſhould not onely, with *Iacob* in my Text, vow to giue their own Tithes; but vow to redeeme theſe captiue-tithes, out of the hands of other men, who haue vſurped the ſame, and to reſtore them vnto the Lord againe, who is their right owner; then which, they cannot almoſt offer a more acceptable Sacrifice, or Seruice vnto him.

And yet how theſe houſes of God are taken, and ſtill helde in poſſeſſion, and his Inheritance ſtill embezelled in theſe dayes, the cryes of the poore Leuites euery where doe witneſſe, not onely in thoſe places, where all is gone, and onely a Competency (as it was then ſuppoſed) often pounds a yeere left (which is ſcarce a Competency now for a Hog-heard) but alſo in many other places, where the tithes are not quite impropriated, but yet ſo gelded by pretended preſcriptions, and vnconſcionable, nay vnreaſonable cuſtomes *de modo decimandi, & de non decimando*, and they many times confirmed by prohibitions, that the poore Leuite hath in ſome places, not the tenth, in ſome, not the twentieth part of the tithe. I would to God that the Body of the Honorable Parliament were

were as willing as the Relligious and Royall Head thereof, to take this grievance into their ſerious conſideration, that this Parliament might have the honour to enact ſome wholeſome Law for the honour of God, the advancement of his Church the peace of their owne conſciences, and the reliefe of the poore Clergie in this behalfe; that ſo we might all (as we are all bound) pay *Iacobs* Vow unto the God of *Iacob*, and receive from him *Iacobs* bleſſing. Which God graunt for his Sonne IESVS CHRIST his ſake, who is our eternall Prieſt, to whom with the Father, and his Bleſſed Spirit bee all Honour, Praiſe, and Thankeſ-giving for ever, and ever. AMEN.

FINIS.

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